DOCUMENT RESUME

ED 110 203 RC 008 625

AUTHOR Cortada, Rafael L.
TITLE Education for a Complex World: A Rationale and Model for Bilingual/Bicultural Education.
PUB DATE 14 Jun 75
NOTE 22p.; Paper presented at the Symposium on Bilingual/Bicultural Education: Effects on the Language, Individual and Society, June 12-14, 1975, El Paso, Texas

EDRS PRICE MF-$0.76 HC-$1.58 PLUS POSTAGE
DESCRIPTORS Acculturation; *Bilingual Education; Bilingualism; Curriculum; Definitions; Educational Development; *Educational Theories; *Language Instruction; *Models; *Second Language Learning; Spanish Speaking

ABSTRACT

Bilingual/bicultural education can be of benefit to all students, whatever their dominant language. In El Paso County (Texas), 56.9 percent of the population is Spanish surnamed; New York City has over 2 million Spanish surnamed people. These citizens are consumers and contributors of service in both the public and private sectors. Every professional able to offer service to clients in more than one language, as the need arises, is of far greater value. Recently there has been a slight resurgence of bilingual education in the United States, although too little is being offered in most areas to meet any existing need. Bilingual/bicultural education is generally defined as "a curricular model through which the student is made competent to function socially and professionally in 2 languages, and further, becomes sensitive to the cultural, behavioral, and attitudinal ramifications of each". When considered in these terms, the goal of instruction is not merely remediation, but the full development of the student. Therefore, the cultural component in bilingual education is, in every sense, essential. This paper discusses the rationale for a bilingual/bicultural program. A model for such a program is briefly described. (NQ)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED110203

EDUCATION FOR A COMPLEX WORLD: A RATIONALE AND MODEL FOR BILINGUAL/BICULTURAL EDUCATION

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Paper Presented at

Symposium on Bilingual/Bicultural Education: Effects on the Language, Individual and Society, June 12-14, 1975, El Paso, Texas.

Co-Sponsored by The University of Texas at El Paso, El Paso Community College (with the cooperation of New Mexico State University).

Under the Aegis of The Cross-Cultural Southwest Ethnic STudy Center.

RC008023

RECEIVED
JUN 18 1975
NRSU
E.R.I.C.

EDUCATION FOR A COMPLEX WORLD: A RATIONALE AND MODEL FOR BILINGUAL/BICULTURAL EDUCATION

Presented by Dr. Rafael L. Cortada, President, Metropolitan Community College (Minneapolis), on June 12, 1975 at the University of Texas, El Paso, Texas.

THE PROBLEM

Objectivity is essential, when one is deeply committed to an ideal. Thus I shall insure objectivity by defining bilingual and bicultural education, stressing the dual nature of this educational approach. Generally, Bilingual/Bicultural educavion is defined as a curricular model through which the student is made competent to function socially and professsionally in two languages, and, further, becomes sensitive to the cultural, behavioral and attitudinal ramifications of each. When considered in these terms, instruction in a second language, be it English, Spanish or Navajo, ceases to be remedial. It becomes simply the addition of competencies which can be useful in a complex, multicultural world.

This point is worth repeating. A bilingual/bicultural curricular model removes the remedial overtones too often attached to instruction in a second language. As we are all aware, such programs have too often been tolerated as nothing more than vehicles for teaching "them" English. Implicit in this view, of course, is that at some point the students would "melt" in the great "pot", and no longer need such supports. In fact, however, bilingual/bicultural education can be of tremendous benefit to all students, whatever their dominant language. In El Paso County, 56.9 percent of the population is Spanish surnamed. In New York City, there are over two million Spanish

surnamed people. Spanish surnamed citizens are consumers and contributors of service in both the public and private sectors. It is safe to conclude that in El Paso, New York, Miami and other areas as well, every professional able to offer service to clients in more than one language, as the need arises, is of far greater value. Thus nurses, police and firemen, social workers, teachers, health workers and sales people, among others, all stand to benefit if their educations are designed to build in bilingual competencies, be the students Spanish or English dominant at the outset.

A HUMAN IMPERATIVE

One of the weaknesses in American higher education has been the denial of the resources necessary to develop the essential cultural component in modern language programs. Rather than allocate sufficient resources, we have often presented a new language to students utterly out of context, devoid of the gestures familiar to native speakers, analysis of the behavioral and attitudinal implications of the words and their juxtaposition, or the cultural heritage which is as vital to comprehension as are the fundamental structures. In light of this fact, we can appreciate the difficulties of the mature person, when he attempts to move between cultures, whose formal education failed to explore fully this crucial relationship of language to culture. If our goal in language instruction is not merely remediation, but the full development of the student, then the cultural component in bilingual education is in every sense, essential. This is especially true in American society. We have allowed the intelligence of our children to be judged at a very early age, on the basis of the number and specific distribution of the words they know. This certification has been allowed to impact upon people on a long-term, lifetime basis. We have, in this process, tended to ignore a person's

cultural starting point. So if English is not a child's cultural base, he or she can be effectively crippled, vocationally and personally. Bilingual/ Bicultural Education addresses this problem, and seeks to end this waste of human resources.

This destruction of people is visible everywhere in our supposedly enlightened society. While we spend about thirty billion dollars per year on education, we do not seem able to teach very many of our children to read, much less to motivate Chicano, Puerto Rican or Black children to even finish school. The statistics for each of these groups are frighteningly similar in scattered parts of the country. Whether it is New York, Texas or California, the outcome seems predictable. Generally, by eighth grade, three-fourths of the students from each of these groups seems to be three years behind in reading. By the twelfth grade, one-half to three-quarters of the students in these groups who actually began high school have "disappeared". The statistics for Native Americans are even more devastating.

THE MELTING POT MYTH

While the causes of this wreckage being visited upon youth by our schools are complex, I shall focus upon a thread that seems common to each of these groups. Chicano, Puerto Rican, Black and Native American youth all come to the schools speaking either another language, a non-standard form of English, or both. Furthermore, each comes from a rich cultural base distinct from the dominant culture. When we consider our "melting pot" myth, and the traditional mission of the American school, the sequence of events becomes clear. The schools have traditionally sought to "Americanize", to subvert the "alien" language, culture, and, thereby the values that the child of a minority culture brought to school, while substituting those of

the majority. This socialization process has been unjustly imposed upon generations of immigrants. But the groups dealt with here are born citizens, and this treatment is even more unjust. Their disappearance from the schools is an eloquent statement in defense of their language, culture and values. In this context, our focus here will be upon the human relations rationale for bilingual/bicultural education, and the development of an operational model for its implementation.

If we accept Aristotle's premise that good teaching takes the learner from the known to the unknown, the classic profile of bilingual/bicultural education becomes clear. Accepting the student as he comes to the school (thereby actually reinforcing language, culture and values) the second language and concomitant culture are offered as alternative skills. From a human relations perspective, this approach seems far less jarring to the psyches of the youth we are supposed to serve.

In addition to Aristotle, four arguments compel us to move toward bilingual/bicultural education: It is legal. It is a moral imperative. It is educationally feasible. And it is necessary. Legally, there has never been a barrier to bilingual/bicultural education. Native Americans greeted the White man as he came from Europe. The Mexican American populated the West and Southwest before the American flag moved into the region. Citizenship came to these groups simply by their presence. And there was no language requirement. The Black man was absorbed by the 13th, 14th and 15th Amendments. And these contain no trace of a linguistic or cultural requirement for citizenship. Puerto Ricans became citizens as a result of the Jones Act of 1917. And this legislation fails to defer citizenship until a mastery of English is demonstrated.

In New York, it has been ruled that election materials must be presented in English and Spanish, to facilitate participation by those citizens who have not fully mastered English. Thus literacy can be validly demonstrated in either of two languages. In January, 1974, the Supreme Court in Lau v. Nichols ruled that school districts must develop programs to help non-English speaking students benefit from the educational process. In April, 1974, in the Keyes decision, the Tenth U.S. Circuit Court of Appeals mandated bilingual/bicultural education in Denver as part of the desegregation effort. The opinion specified that ". . . the Spanish language is a more natural one for a great many Spanish surnamed or Mexican-American students. Thus, extensive curriculum offerings in the Spanish language and in Spanish culture would be appropriate. . . ." Bilingual/Bicultural education clearly is an idea whose time has come.

Much of the opposition to such education is based upon a false premise. The "melting pot" myth asserted that diverse people came to America, lost the language, values and culture of their origins, and somehow became "American". The implication here is that it was somehow "un-American" to speak a language other than English, and that "American culture" (never defined by proponents of the "melting pot") was somehow superior to any other. This posture characterized our nation's attitude toward other cultures since the mid-nineteenth century. The "melting pot" myth, then, can be called an outgrowth of the arrogance of the era of "manifest destiny" when some defined the United States as bounded by ". . . the sunrise to East, the Sunset to the West, the icecap to the North, and as far as we damn well please to the South." But in fact, the "melting pot" never existed. New York City, the entry point

for many, remains to this day a city without a majority, with five ethnic-cultural-linguistic groups, Italians, Irish, Jews, Blacks and Puerto Ricans form shifting coalitions to stabilize its political and social structure. And New York is not unique in this respect. But is this necessarily a flaw? Bilingual/Bicultural education operates under the premise that diversity is a source of strength. Thus instead of a "melting pot", we accept a rich paella, in which each ingredient remains identifiable, and offers an essential contribution to the character and flavor of the whole.

BASIC ASSUMPTIONS IN BILINGUAL EDUCATION

Bilingual/Bicultural approaches to learning operate under radically different assumptions. The language, values and culture that the student brings to the school are accepted and reinforced. The value of the student and his or her heritage are thus legitimized, and a framework is established in which learning can begin. The student's own language is the vehicle for the first learning efforts and the probability of success is enhanced. And, most important of all, is the fact that the program undertaken can be shared with youth from the dominant culture. The studies in the second language, in this atmosphere, cease to be threatening, since they offer the student alternative skills. The result should be the development of spoken and written skills in not one but two languages, and even more. The bicultural component should add a sensitivity to two modes of behavior, to two systems of beliefs, values and customs. From a human point of view, bilingual/bicultural education clearly prepares students to accept the people they encounter openly, by creating conditions under which they can become comfortable with themselves and their cultural milieu.

Mari-Luci Jaramillo of the University of New Mexico* has offered insights into the perspectives, values and feelings revealed by language. Flora Davis, in Inside Intuition and Fast's Body Language represent first efforts to sensitize a larger audience to the implications of gestures, postures andlanguage in non-verbal communication systems within the dominant culture. And, significantly, no parallel studies exist, as yet, for any minority or non-English-speaking group.

Hispanic fatalism and deflection of guilt emerge in the simple phrase, el avión me dejó. Strictly translated, this means "the plane left me". The speaker is presented with an event that was destined, and is absolved of guilt. A different attitude toward time and rigid schedules can be inferred here as well. It is significant that there is no way to translate "I missed the plane", directly into Spanish. A similar attitude emerges when the Spanish speaker says "se cayo el plato". "The plate fell". There is no way to say "he dropped the plate", and to affix the guilt. Similar cultural and value contrasts emerge when the Spanish speaker asserts that "el reloj anda", "the clock walks", while the English speaker accepts the premise that "time flies" or "the clock runs".

Even where the words are similar, the meanings can differ widely because of the differing cultural perspective. "The family" to the Anglo-saxon speaker of English is a nuclear entity, somewhat limited in its inclusiveness. To the Latin, however, "la familia" is a cast of hundreds, an extended family that one accepts from the earliest days. An English speaker might be flattered to be referred to as "sophisticated". But in most of the hispanic world, sofisticada is an insult and implies pretentiousness.

*Mari-Luci Jaramillo. "Cultural Differences Revealed Through Language". New York: The National Center for Research and Information on Equal Educational Opportunity. "Tipsheet #8). May, 1972.

The body language that accompanies both Spanish and English can create even greater confusion, discomfort and misunderstanding. The Anglo-Saxon lives within a politely defined cocoon of space that others tacitly accept, and do not violate. The Latin abrazo, acceptable among men, can make an English speaker uncomfortable, and the Spanish speaker feeling slighted. Latins accept a conversational distance of six to nine inches. English speakers are uncomfortable at a distance of twelve inches or less. The potential for discomfort and misunderstanding here is endless. But a truly bilingual/bicultural approach to the education of both English and Spanish-speaking youth can remove this, and create mutually acceptable grounds for cross-cultural communication.

Can any teacher effectively offer instruction to Spanish-speaking youth, without being aware of these and other subtleties? Can the words "time", "family" and "sophisticated", among others, be translated directly into Spanish, without further discussion of the real meaning in each language? Even worse, a well-meaning teacher who is not sensitive to these subtleties, and to the values that support a language, can create confusion, negative self-images, alienation and hostile behavior among Spanish speaking youth. There are similar complexities attached to every language. Certainly our schools have shown little sensitivity to the rich and complex culture which surrounds the languages of Native Americans. And the devestation wrought by the schools, eliminating seventy-eight percent of those who begin, within eight years, defines the costs.

Few of our teachers, however, seem to have shown much sensitivity to the needs of Spanish-speaking or any other culturally "distinct" youth. There has been little systematic study of teacher-student relationships.

But the Report of the U.S. Commission on Civil Rights (March, 1973) documented one such effort (See Appendix A). The study included 36 Mexican-American and 386 Other teachers in schools in California, Texas and New Mexico in 1970-1971. And its conclusions offer a devestating snapshot of the relationships that may exist. Briefly, the teachers accepted the feelings of English dominant students twice as often as those of Chicano students, and the ideas of the former, forty percent more often than those of the latter. This would seem to document what might be construed as an incipient rejection mechanism, and could explain the reticence noted among the Latin students who spoke in class twenty-seven percent less frequently on their own initiative. The Chicano students were praised thirty-five percent less frequently than their Anglo classmates. Positive teacher responses went to the Anglo students forty percent more often than to the Chicano students. Admittedly, this was a pilot study and more research is needed before firm conclusions can be reached. But the attrition among Chicano students seems to support the tendencies implied in the study. The quality of the interaction between teachers and Chicano students would certainly seem to be one way of driving the students to silence, alienation, and finally out of school.

To date, American schools have structured themselves primarily to indoctrinate and acculturate. They have sought to substitute a homogenized, probably mythical perception of American culture for the language and values of a child's roots. No one can ever document the total human damage being done. But this will not change unless bilingual/bicultural education is accepted as a human imperative, and our whole educational system is sensitized to people.

AN OPERATIONAL MODEL

It remains a mystery why our society has lacked the will to meet the now obvious needs for bilingual/bicultural education. Benefits would accrue to all groups now oppressed by our schools. And such a response could do much to reverse the process of deterioration in our urban public systems. Certainly no daring would be needed, since bilingual approaches have been used effectively for centuries. In Switzerland, where 74% of the population is German-speaking, 22% speak French and 4% speak Italian, the schools have developed an urbane, sophisticated population in which nearly everyone speaks at least two languages, and no group feels oppressed. Each canton opted for a "territorial principle". In the former, residents of a given area could base instruction for everyone upon the dominant language, and in the latter, schools were varied enough for each to select instruction in his dominant language. The end result is that most Swiss complete elementary school in their mother tongue, and secondary school studies are undertaken in a second language. In Belgium, the "territorial principle" prevails for French and Dutch, and Brussels is a bilingual area. The "territorial principle" is used similarly in Canada, so that French or English may be the language of instruction in various areas, depending on the inclinations of the population. Finnish and Swedish are both used similarly in Finland. Ceylon, China, India, Mexico, Guatemala, Peru, Paraguay, the Philippines, the Soviet Union and the United Kingdom are all multi-lingual countries with one official language. Thus in each of these countries, a person may retain his native language while mastering an official language. In each of these countries, the norm for the average man may thus be bilingualism, a characteristic associated only with the extraordinarily well educated in the United States.

But it is not necessary to leave our borders to seek successful models for bilingual/bicultural education. There is a rich tradition in American schools that can be tapped. From 1839 until 1880, German, Spanish, and French were used in Louisiana schools. Spanish was used similarly in New Mexico from 1848 until 1880. From 1880 until 1917, there were German-English bilingual schools in Cincinnati, Indianapolis and Baltimore. In the North Central part of the United States, there were French and Scandinavian schools, as well as bilingual parochial schools serving Eastern and Southern Europeans. Only the chauvinism of the imperialistic era and the "melting pot" myth caused us, in the early part of this century to seek homogenization.

There has even been a slight resurgence of bilingual education in the United States, although too little is being offered in most areas to meet any existing need. Since 1963, the public schools of Dade County, Florida have accommodated numbers of Cubans by offering instruction in Spanish while English-as-a-second-language studies were underway. New York City has not responded in this creative fashion to much larger numbers of Puerto Rican children, while some schools in Texas have moved toward bilingualism. In the West, Navajos and other Amerindians have begun to offer subject matter instruction in their native languages, as a means of preparing their youth to cope with two worlds. By contrast, it is unfortunate that the success of New York's first bilingual school, P.S. 25 at 811 East 149 Street in the Bronx, did not lead to a proliferation of schools using a similar approach wherever needed. Unfortunately, our educational bureaucracies are still seeking homogenization. So too often bilingual education is viewed as another approach to teach "them" English, rather than as an approach by which an English dominant person might also master a second language.

Resources cannot be used as an excuse for hesitation, since the needs are modest, for implementation of a bilingual/bicultural approach. The most important resource is a diverse faculty. Generally, the faculty will include those capable of offering instruction in either of two languages. Others, because of their monolingual education, might offer their courses in only one language, English. But if they can function socially in Spanish, they can be valuable for the bicultural component. The English monolingual faculty can develop varying levels of mastery of Spanish in time. But their sensitivity to the cultural and value systems underlying each language can be developed quickly, making them valuable to the program.

Secondly, "sophisticated" diagnostic systems are needed in both Spanish and English, since the student's dominant language skills may also need reinforcement.

Thirdly, it is essential that the full curriculum be assessed, to identify clearly all cultural biases. These need not be eliminated, since a student in a bilingual/bicultural program may move on to a traditional institution, and need comprehension of the "standard" perspectives. But as we define "the family", and other culturally-based concepts, the student should be alerted to the varieties of "families" that exist, as well as the one stereotyped in this society.

Thereafter, the components of the bilingual program are within relatively easy reach. And it is probable that few schools have not already responded in a fragmented fashion to perceived needs, by implementing one or more of the four basics:

1. Diagnosis of skills in the dominant language. It is probable

that many native speakers of English will require remediation in their own language as they embark on their studies in Spanish. Spanish-dominant students will need similar support, since many are born and raised in the United States, and they may have little technical command of their primary language.

2. The use of Spanish to continue learning, for dominant speakers of Spanish, is an important factor. Through this approach it may be possible to economize and avoid prolonging the educational process. Thus progress is never retarded. The student moves forward in subject areas, studies a second language and shifts studies into that language at an appropriate time.
3. Intensive studies in a second language (Spanish-as-a-second language (SSL) or English-as-a-second language) are vital to enable the student to develop the mastery needed to begin study in the new language.
4. The integration of learning through the bicultural component is an essential component that is an essential component that is too often sacrificed. It is here that the culture, values and attitudes that offer a depth of understanding are mastered.

One goal of bilingual education is to ultimately enable a student to accept instruction in a second language, after beginning instruction in a first or dominant language. This should result in some level of mastery of each of two languages. The focus should be upon registering students fluent in either English or Spanish into an educational system, and upon graduating students fluent in both English and Spanish. Once developed,

this model can be adapted to accommodate any language combinations. The program can function at four levels or phases, and a student can pursue bilingualism up to any desired level before terminating:

1. Diagnostic Phase: Fluency and literacy in both languages is not emphasized. Content instruction is offered only in the dominant language, be it English or Spanish. Intensive study is undertaken in English-as-a-second-language, or in Spanish-as-a-second-language. It may be necessary, here, to offer remedial studies in the native language as well, if reading and writing skills are not on a level with the oral skills;
2. Developmental Phase: Listening and speaking skills in the second language are sought here. Instruction continues in the dominant language, but one content course must be audited in the second language in the second or third semester, with the option of seeking credit. Second language studies in Spanish or English continue.
3. Intermediate Phase: Cultural studies and social science courses are pursued in the language of the culture, be it English or Spanish. But half of all other courses are undertaken in the second language. Second language studies continue, seeking listening, speaking, writing and reading skills in the second language.
4. Bilingual Phase: There is fluency in speaking, listening, reading, and writing in both languages. There is an awareness of the cultural nuances of each. The second language can now be used in all areas of instruction.

The objective, of course, cannot be equal fluency in two languages, since one remains dominant and the second language approaches this dominance only through usage. But at phase four, an individual who entered the program dominant in English or in Spanish should now feel comfortable in social and business usage of the other, despite any accent he may retain. He should be able to question, respond when questioned, converse, read a page and convey a thought in writing. Goals may differ for each student. The English dominant student, seeking to use Spanish in his profession, may focus upon understanding and speaking skills, and develop only rudimentary literacy. The Spanish dominant student, however, may pursue all four basic skills, understanding, speaking, reading and writing, for use to further his education and career in an English-dominant culture. The level of proficiency sought should be defined as the student enters the program:

1. Level One: Corresponds to the diagnostic phase of instruction. The student may be able to understand a few words in the second language, and to converse very briefly. There may be no reading or writing skills;
2. Level Two: Corresponds to the developmental phase of instruction. The student can function in set business situations, and can offer greetings and read and write to a limited degree in the second language.
3. Level Three: The student can function comfortably in the second language in most business and social situations in this intermediate phase. He can understand and speak the language in these settings. But his ability to read and write is limited.

4. Level Four: Corresponds to the bilingual phase of instruction. The student can understand, speak, read and write the second language well enough to function comfortably in business or social settings, for long periods of time. He may have a heavy accent and write with an occasional grammatical error, but the confidence is there to proceed. There is some awareness of the cultural base from which the second language springs.
5. Level Five: The student has near native fluency in the second language. The first language is still dominant, but the student has only a slight accent in the second language, reads and writes with confidence, and is sensitive to the cultural and psychological basis of the second language.

Much of the technology now available can be used to accelerate development of mastery of a second language. Where tapes, cassettes and videotapes are available for a given course in, let us say English, these resources can be reproduced in Spanish. Where scripts are available, these can be translated, and a native speaker of Spanish other than the teacher may produce the tapes or cassettes. These alternate modes of instruction can enable a student to pace himself and accelerate, and also move more quickly into the second language by increasing his exposure to it.

A bilingual program has great implications for the cultural life of an institution. A language is a culture, a civilization and a history. In moving toward bilingualism, the student must also develop sensitivity for the culture, psychology and the nuances underlying that language. Thus the bilingual institution will actually have three cultural lives, one English, one Spanish, and one blended, with all students delving into all three.

Thus as a student learns a second language, he is enriched by learning to understand a people. And the increase in skill goes far beyond the mere mechanical abilities to speak or write a second language.

Critics have attacked bilingual education as unamerican and divisive. The fact is that English dominant persons, educated bilingually, are better able to relate to a broader spectrum of our population. And Spanish-dominant persons, secure in their sense of self and their identity, are better prepared to accept persons of another culture. So bilingual education can be a unifying rather than a divisive force. Most important of all, bilingual education prepares students to cope with the world as it really is. The United States is a nation of pluralism and diversity. This is good. And the rest of the world itself is pluralistic. When one considers the population masses in Latin America and the Caribbean, it becomes evident that there are more speakers of Spanish and Portuguese than English in the Americas. The passage of political imperialism has led to a reassertion of local cultures. Bilingual education can prepare North Americans to communicate easily, and to accept each man as he is. While the world has come to recognize the "ugly American" as an arrogant, contemptuous individual, the product of bilingual education could be the prototype for a new American, comfortable in cultural diversity, and accepting toward the peoples he meets. It is significant that the most universally accepted Americans were the early Peace Corpsmen, called "hijos de Kennedy" or "Children of Kennedy" in the 1960's. And all were trained to bilingualism and cultural openness in their adult years. In any event, we can lose nothing through bilingual education. The present system has left us with a backlog of English dominant persons who do not know English. If we do not seize the bilingual alternative, we may be perpetually churning out whole segments of the population who are devoid of standard language skills.

How can bilingual education, a mere dream now for the clientele disowned by the education industry, be realized? To begin with, the critics must be educated as to the positive aspects of bilingual education. This must be accomplished by documenting the educational soundness of the approach for all youth, and by discrediting the prejudices, jingoistic slogans and myths often cited against bilingualism. Secondly, existing resources must be identified, new educational materials must be created to support bilingual programs, and the market must be defined for these resources. Once these materials have been generated locally and the market has been defined, the educational support industry will begin to grind out program resources. Thirdly, coalitions must be created linking the constituencies for bilingual education. Groups seeking to promote communication and understanding among diverse cultural groups, ameliorating the harsh edges of polarization which breed intolerance and isolation and injustice, would do well to look to a bilingual approach as a formidable coalition through which to address government. Finally, the priorities of education must be altered, and aligned with the needs of the communities served. Urban students must be prepared to cope with and solve the problems of their environment, and to move comfortably through the multi-cultural context of our cities. The educational needs of the new constituencies being served should be identified and programs should be created to focus upon these needs. Bilingual education represents one of several such approaches. And if there can be any measure of success in meeting these needs, this can well represent a first step toward the restructuring of our society in the image of its people. To fail in the effort or not to try would be catastrophic. The educational process would continue, as it has to date, grinding up more students than it educates. To fail, would be to lose our youth to questionable values, and to leave them prey to intellectual genocide. We

must not be intimidated by the magnitude of the task. Robert F. Kennedy once said that "Some men see things as they are and ask why: I dream things that never were and ask why not." We must move beyond asking at this critical stage. Bilingual education must be defined, structured and implemented before another generation is alienated.

APPENDIX A

AVERAGE MEASURES OF PER PUPIL INTERACTION FOR INDIVIDUAL MEXICAN AMERICAN AND ANGLO STUDENTS.*

Teacher Behavior	Avg. for Mexican American	Avg. for Anglo	Percent Increase in Anglo Over Chicano
1. Acceptance of Students feelings	.004	.008	100.0
2. Praising/Encouraging	.137	.186	35.8
3. Acceptance/use student ideas	.156	.219	40.4
4. Questioning	.525	.636	21.1
5. Lecturing	.584	.710	21.6
6. Giving Directions	.146	.141	- 3.4
7. Criticism or justifying authority	.055	.052	- 5.5
Student Behavior			
8. Student Responses	.771	.948	23.0
9. Student Speech Initiative	.796	1.034	29.9
Composite Measures			
Positive Teacher Responses (1-3)	.296	.413	39.5
All Non-critical Teacher Speech	1.551	1.901	22.6
All Student Speech	1.567	1.982	26.5

*Teachers and Students: Differences in Teacher Interaction With Mexican American and Anglo Students. Report V: Mexican American Education Study. U.S. Commission on Civil Rights. March, 1973. P. 17.